

Defense of the teacher-centered teaching type communication

— From a viewpoint of children' mental development —

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授業型コミュニケーションの擁護—子どもの精神発達の観点から—

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I Introduction

Generally it is possible to say that the teacher as "the one which has knowledge" is the work which the student as "the one which doesn't have knowledge yet" is inculcated with knowledge one-sidedly through a teaching practice (a teaching type communication in the broad sense) which is done at school. If saying much more, it is a guessing game that students hit the beforehand possessed and prepared "correct answer (truth)" "inside teacher's heads" by exchanging knowledge between the teacher and the student, done in classroom. Moreover, it is a cooperative work between the teacher and the student to reproduce and to maintain the mode of the intellect ("the one which becomes the correct answer") which is original in school education. It is infusion or indoctrination of knowledge to the student by the teacher under the relationship with power of "the one to teach—the one to be taught." From a standpoint of modern education which has a purpose of student's becoming an autonomous person who follows his own universal rule, the act of the student whose approves submission to the teacher isn't desirable, on the contrary, it is supposed to have to be denied to the utmost because it is against the modern idea. However, still more, it is difficult to deny the fact that a great part of school education is run day after day by the relationship with power of "the one to teach—the one to be taught."

Then, it is run between "the one which has knowledge" and "the one which doesn't have

knowledge yet." Does the communication of a teaching itself be run between "the one which has knowledge" and "the one which doesn't have knowledge yet" ,i.e. under an educational relationship which is distorted by a power and should it be improved to "an ideal" educational relationship? In other words, it is an improvement from the democratic position that the communication of a teaching is supposed to have to replace the teacher-centered communication with the democratic communication which is equal and mutual between the teacher and the student, and moreover the student-centered communication. It is possible to say that a teaching which is encouraged from the democratic viewpoint is the one that the student establishes his independence (the "willing to living power") by student's considering things spontaneously and discussing with the teacher and the other students at liberty under "teacher—student" relationship which is equal and mutual like a problem-solving learning and an education of discussion and so on.

However, the improvement of the communication of a teaching from such a democratic position seems to be only one of the essence which school education (or, education in the broad sense) has. Evidently, replacement the teacher-centered communication with the student-centered communication which is insisted by a theory of the democratic education is not a mistake. However, it isn't solved by such replacement (the democratization) in all of communication of a teaching. In other words, the democratic

communication which secures equality and mutuality between the teacher and the student is not an only cure-all. When saying in other words, will be, the teacher-centered communication which can be seen as unessential, too, a special medicine which the student can form a character under some condition like the student-centered communication (the democratic communication)?

When anticipating a conclusion beforehand, it thinks that the teacher-centered teaching type communication (an educational communication in the broad sense) is indispensable, seen from a process of the student's (children's) mental development. When saying in other words, the teaching type communication through "the one which is regarded as the correct answer (the truth)" is the indispensable one to have summarized the human relationship and the form of the communication (interwoven by its relationship) for students (children) who are in some specific developmental stage. Surely the educational epistemology with the essential structure which is as against democratization exists.

From such educational epistemology, it becomes an important research task that it should apply for the teacher-centered communication, the student-centered communication, and the democratic communication in various educational communication (the educational relationship) to what educational situation (the learning scene). In other words, it is necessary for us to choose the way of the optimal relationship (the way of communication) according to it, judging the characteristic of educational situation. The chosen act should be judged rationally but the way of the relationship which was chosen is not always one having to do with rationality (It is the above-mentioned essential structure as against the democratization which lurks in the depths of education).

While being based on this problem composition like above approximately,—in opposition to the common sense which is circulated to the educational world—, in this paper, it has a purpose of legitimating and defending the teaching type communication, by reconsidering the educational function and value which the teacher-centered—that is, not democratic,

rational—teaching type communication has as a characteristic. It says that in this paper it isn't decided to maintain about the things which the teacher-centered, teaching type communication is almighty in all educational situations.

When the construction (the point of an argument in II—IV chapter) of this paper is described beforehand, it becomes as follows.

At first in the II chapter, it is re-described a structure of the teaching type communication which the teacher as "the one which has knowledge" inculcates the student as "the one which doesn't have knowledge yet" with knowledge one-sidedly into a formal structure of a communication in classroom clearly by a method of ethnomethodology (conversation analysis).

Mentioning by referring to the knowledge of the experience science, the phenomenon which is executed through a daily teaching type communication unconsciously is realizing to language and awareness clearly. As a result, generally, the phenomenon which is called infusion and indoctrination of knowledge is described as the "language—communication" structure which is peculiar to a teaching in classroom, i.e. the "IRE" structure mentioned later. After that, this "IRE" structure is placed in the center of the consideration.

To be continued in the III chapter, it will be proved that the "IRE" structure as the structure of the special classroom language which is criticized from the democratic viewpoint is indispensable for children's mental development (character formation) in some specific developmental stage. It is described that the "IRE" system is the form of the "language—communication" suited to transmit the truth under the transcendental norm and authority, and the legitimation of the teacher-centered, teaching type communication is defended from the viewpoint.

Still more in the IV chapter, based on the knowledge that the teacher-centered teaching type communication is suited to transmit a fixed truth, it is indicated as follows, observing the scene of a teaching which is accomplished in detail actually by a method of ethnomethodology. Namely, the problem that the teacher's standard of "the correct answer (right)"

which should be fixed during a teaching (lesson) undergoes continual revision actually, is pointed out.

II The structure of the teaching type communication

—An examination of the “IRE” structure—

1. The specialty of the structure of the communication in the classroom

—In the contrast with the daily conversation—

By the way, Mehan, H. is clarifying the teaching type communication which is run between the teacher as “the one which has knowledge” and the student as “the one which doesn’t have knowledge yet” as the structure of the classroom language clearly by the way of the conversation analysis by ethnomethodology. Mehan’s study has a purpose of observing in detail the modality that a process of a teaching communication which is repeatedly run day after day in the classroom, is constructed socially between the teacher and the students through a norm and rule which is peculiar to the school culture (the classroom culture), and analyzing it microscopically.

Whatever may be the case in the details of its analysis, it is worthy of notice in the knowledge of Mehan that he has showed a norm and rule which is peculiar to the school culture (the classroom culture) as the “language=communication” structure clearly. Next, it wants to state the knowledge of Mehan which should be paid attention in order, diving it into two.

At first, Mehan paid attention the fundamental difference between the daily conversation and the conversation in the classroom. Next, let’s attempt to give a concrete example [Mehan, 1985].

The daily conversation

Speaker A: What time is it, Denise?

Speaker B: Two-thirty.

Speaker A: Thank you.

The conversation in the classroom

Speaker A: What time is it, Denise?

Speaker B: Two-thirty.

Speaker A: Very good, Denise!

As shown in this example, it is a difference between two types of conversation that in the daily conversation “the person who doesn’t know (information)” is asking “the knowing person,” on the other hand, in the conversation in classroom “the knowing person” (the teacher) is asking “the person who doesn’t know” (the student) oppositely. As above-mentioned, it corresponds to infusing a student as “the one which doesn’t have knowledge” with knowledge by a teacher as “the one which has knowledge” one-sidedly or to being a guessing game that a student hits the correct answer (the truth) which is possessed and prepared “inside heads” of a teacher beforehand.

The following point has the biggest difference in both. That is, in the daily conversation speaker A is attaching the word of gratitude to the reply of speaker B to the question of speaker A, on the other hand, in the conversation in classroom, speaker A (the teacher) attaches the word of evaluation to the reply of speaker B (the student) to the question of speaker A (the teacher), and consists of the structure which the unit of the conversation becomes to conclude with the word of evaluation. In other words, in the daily conversation, the conversation itself is composed of a natural unit, consisting “question” – “reply” – “gratitude,” on the other hand, in the conversation in classroom the conversation is composed of an unit, consisting “question” – “reply” – “evaluation” and the last “evaluation” accomplished by the teacher becomes an unit with which one conversation concludes. As shown in figure 1 [Mehan, 1979; 54/1985; 121], in the conversation in the classroom, the triad which the evaluation intervenes becomes an unit of the conversation.

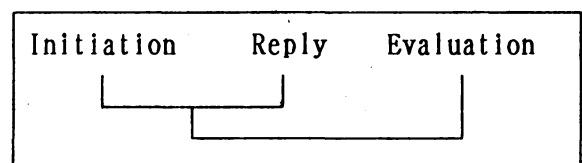


Figure 1 Character of IRE-Structure

There is one which is called “the adjacency pair” as one of the knowledge of the conversation analysis by ethnomethodology. It is that two utterances are composed of a pair, for example “question/answer.”

The adjacency pair is formed of two utterance orders of the first pair part and the second pair part like "question/answer," and the type which is the same as the first pair part enters the second pair part prior to the other type. When this thing is once more described from a viewpoint of the conversation participant, the utterance person of the second pair part analyzes the belonging type of the first pair part and creates the second pair part which corresponds to it. Also, an analysis of the second pair part by these utterance persons is never accomplished consciously. It means a category of "prior." When saying in the case of "question/answer," the prior pair to the other one becomes "the expected answer." Moreover, the "prior" pair is usually accomplished by the second utterance person automatically or tacitly.

But, the second pair part doesn't always become the prior pair. In other words, the one which is called "the dispreferred pair" sometimes enters the second pair part, too. When saying in the case of "question/answer," "the dispreferred pair" becomes "an unexpected answer." In case of the "the dispreferred pair," being different from "the preferred pair," as it becomes the second pair part which shows "opposition" and "denial" to the utterance persons of the first pair part, both doesn't form the adjacency pair. The type of the preferred second pair and the dispreferred second pair in the structure of the conversation are shown like figure 2 [Levinson, 1983].

first pair	invitation / offer	question	order / request	criticism	opinion	discontent
preferred second	consent	expected answer	consent	response	approval	resonance
dispreferred seconds	rejection	unexpected answer (including silent)	rejection	accept	opposition	protest

Figure 2 Preferred Second Pair and Dispreferred Second Pair

As shown in figure 2, in the daily conversation the two terms (the adjacency pair, that is "the first pair—the preferred second pair") consist of a natural unit of the conversation, such as "invitation/offer" to "consent," "question" to "expected answer," "order/request" to "consent," "criticism" to

"response," "opinion" to "approval," "discontent" to "response" (in addition to "greeting" to "greeting," "explain" to "explain" and so on.) When saying in the above-mentioned case, in the daily conversation, at first, "the expected answer" of speaker B composes the unit of the conversation as the adjacency pair to "the question" of speaker A. Then, after speaker B "replies," speaker A is stating the word of "the reward," but it probably seems that after immediately speaker B states the word which shows "modesty" which becomes the preferred second pair to "reward," e.g. "Not at all" (but, here it is omitted). Therefore, this conversation is composed of a sequence of two adjacency pairs, "question—answer" and "reward—modesty." In opposition to this, at first "reply" of the student corresponds to the "question" of the teacher in the conversation in the classroom and, if taking out only this part, the "reply" seems to be the preferred second pair. If it is the true preferred second pair, "question/reply" becomes an adjacency pair and this conversation should conclude with two terms. However, as shown in figure 1, this conversation becomes the concluding structure for the first time with the last "evaluation" which is accomplished by the teacher. When saying in other words, it is possible to say that this conversation composes the adjacency pair which is done in the camouflage or the simulated adjacency pair.

Moreover generally, as the social phenomenon called a conversation occurs, it says that "the turn-taking system" [Garfinkel, 1967 / 1986 / Schloff & Sacks, 1972] always operates among the speakers according to the knowledge of ethnomethodology. In other words, supposing that the basic unit of the conversation is regarded as one turn-taking order, the fact that one talks in

one turn-taking order and that the alternation of the speaker happens in many degree are natural. However, in the conversation in the classroom, taking the initiative of the conversation, the teacher organizes the development of the conversation which is decided beforehand one-sidedly and regulates all of the

utterance forms and the contents and the utterance orders of the student. In the conversation in the classroom, it does the fact that one talks in one turn-taking order, but the speaker doesn't happen in the alternation, and taking the initiative of the conversation is not converted into the student from the teacher, even if it is under the regulation of the teacher. In the sense it can be called that the conversation in the classroom is a special communication.

Mehan carved the speciality of the conversation in the classroom into relief, while contrasting a conversation in the classroom with the daily conversation. Mehan formulated the structure of a form of the conversation in the classroom as "Initiative (question) - Reply - Evaluation" structure (the "IRE" structure) clearly with reference to such a difference. Correctly, it consists of "teacher Initiative" which means the teacher's initiative question and indication, "student Response" which means the student replies corresponding to the teacher's question and "teacher Evaluation" which means the evaluation of the teacher.

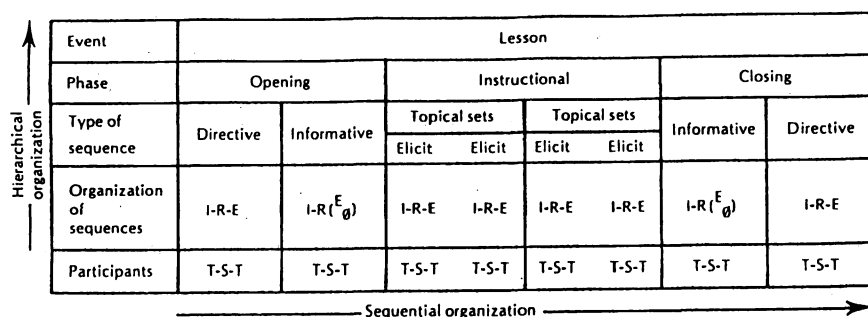
But here, to emphasize that it differs with the daily conversation, it gave a case with the most basic "IRE" structure beforehand. However, actually, it exists when the last "E" (the evaluation) which is accomplished by the teacher becomes the suggestive or tacit evaluation of the student, too. There is a case which the "reply (reaction)" of the student doesn't agree with the reply according to the learning goal of a teaching [Edwards & Mercer, 1987/Edwards & Westgate, 1994]. At the time, the teacher gives negative evaluation to say "Now, you are right, aren't you?" and "Let's attempt to think a little otherwise." in order to make the student approach the "reply" which he prepared for himself, and tries to lead the student to the "right" direction. Such as a suggestive evaluation, too, can be included into the "IRE" structure.

When adding only one in this place, the "IRE" structure which was formulated by Mehan clearly, is the fact to be the one to have succeeded to the knowledge of Bellack, A. [Bellack, 1966] developmentally. Bellack is the pioneer who made clear the structure of

a communication in the classroom by the analysis of positivism and behavioral science of a teaching. Concretely, he classifies the unit of a communication in the classroom into 21 structure types (called "the teaching cycle") according to the four instructional methods. Here, the four teaching techniques consist of a technique of "Structuring (STR)" which prescribes the context of the conversation, a technique of "Soliciting (SOL)" which guides the student's reply by the question and indication, a technique of "Responding (RES)" which answers to it, and then a technique of "Reacting (REA)" which reacts to these methods and evaluates them. In this way, the unit of a communication, i.e. a teaching is classified into twenty-one structure types by the four teaching cycle. The type which enumerates in this twenty-one kinds of the teaching cycle most frequently is "SOL-RES-REA" (the eighteenth type), i.e. "soliciting - responding - reacting" (here, omitting all types). It reaches about eighty percent of the whole teaching cycle. It finds that the unit of the conversations such as student's replying to teacher's asking and teacher's giving it evaluation, i.e. the teaching cycle which is called "soliciting [question], responding [reply], reacting [evaluation]" becomes the characteristic of the teaching type communication. In this way, Mehan pictured the unit of the conversation of "SOL-RES-REA" which Bellack made clear as ethnography of classroom positively developmentally, re-describing it as the structure of the conversation called "I-R-E." In this way, Mehan re-described the structure of the teaching type communication which the teacher as "the one which has knowledge" infuses a student as "the one which doesn't have knowledge yet" with knowledge one-sidedly, as the "IRE" structure clearly. It is considered that the last "E" (evaluation) is thought of as showing the powerful relationship of classroom in these three terms (Only, the thing is that it is possible to say from the democratic position and it is dealt with a subject of the examination later).

2. The formal structure of a teaching in the classroom —A sequence of the "IRE" structure—

Secondly, it should pay attention in the knowledge



Key: T = teacher; S = student; I-R-E = initiation-reply-evaluation sequence; (^E_g) = Evaluation optional in informative sequence.

Figure 3 The Structure of Classroom Lessons

of Mehan that he has shown the whole structure of a teaching communication according to a sequence by the hour through the case analysis by a lot of teaching, centering on the conversation structure (the "IRE" structure) which is peculiar to the classroom. The result is shown as figure 3 [Mehan,1979;73/1985;124].

As shown as figure 3, generally, the whole of the "language=communication" structure of a teaching which is accomplished in the classroom is mainly classified into the sequential structure called "opening," "instructional," "closing." It is equivalent to an outline in the narrative time. Then, first in case of "opening," the utterance of the directive language and the informative language is accomplished by the teacher, in case of continuing instructional (instruction), the utterance of a series of "topical sets" is told by the "elicit" language of the teacher, in last "closing," again, the structure of the conversation consists that the utterance of the "informative" language and the "directive" language is told by the teacher. These each three stage consists of the conversation which a lot of the "IRE" as an unit is combined. Moreover, it need scarcely be said that the unit is organized as the form of the participation such as "teacher-student-teacher" (T-S-T).

As Mehan shows clearly that the whole structure of the teaching type communication in the classroom becomes the formal structure like figure 3, irrespective of the education contents and the component element (the attribute of the teacher and the student and the arrangement of the classroom space and so on). It is possible to say that such a formal structure of the teaching type communication in the classroom continues to re-produce the norm and

order of the school culture (the classroom culture), making the teacher and the student who participates in it construct socially. Then, in order to be adaptable to such a classroom culture, the student must recognize beforehand the norm and rule which the conversation structure of a teaching has. It is possible to say that the teacher

and the student are together playing "language game" [Wittgenstein,1953] which is peculiar to the communication in the classroom of a daily teaching.

Ⅲ The educational function and value of the teaching type communication

—From a standpoint of children' mental development—

1. A development of a theory of the "educational communication=transcendental instance"

—Towards an evaluation of the "IRE" type communication—

By the way, the structure of the teaching type communication that the teacher as "the one which has knowledge" infuses a student as "the one which doesn't have knowledge yet" with knowledge one-sidedly has re-described as the "IRE" structure clearly by a method of Mehan's ethnomethodology. The "IRE" structure has special structure in compared with the structure of the daily conversation, but it summarized that "the knowing person" (the teacher) asks "the person who doesn't know" (the student), and an unit of "question-reply" which is accomplished between both is concluded with the "E" done by the teacher. Then, an unit of the conversation which is composed of three terms called the "IRE" structure, is repeated in many degree in the development of a teaching.

Do the teaching type communication which consists of a sequence of the "IRE" structure infuse knowledge for the students, as it symbolizes for the "evaluation," and will it make them press a

relationship for power only? The answer to this question is an emphatic “no.” Repeatedly, such this way of grasping is based on the cheap and monotonous educational epistemology that the teacher-centered educational communication is bad because of “suppressing” for the student, and the equal and mutual communication and the student-centered communication are good because of “releasing” or “liberty” for them. Well, with what educational epistemology will it should re-examine the “IRE” structure and the teaching type communication which makes it a basic unit?

By the way, it is possible to give a definition that “education” is generally the work which intervenes children’s mental developmental change and promotes it by controlling a form and content of a communication. According to this definition, children’s mental development can be taken by the concern with a mediator who controls a form and content of children’s communication. If saying more correctly, children’s mental development (intellectual education, education of virtue, physical education) is done in the concern with the educator (a mediator) through some cultural world. Here, the cultural world means knowledge and technique (educational contents) which is expressed by a language. But in this definition, for children’s mental development the existence of the educator who controls the cultural world (its contents) and the way (the form) of the transmission—a form and content of an educational communication in general—is more important than the cultural world itself.

And then, a mediator (a middleman) who controls a form and content of this educational communication is parents (especially a mother), a teacher (an educator, in the widest sense) and the other students from children’s mental development process in order. They can become a projective object of the transcendental norm and authority which constitutes a foundation of a communication as it mentions later. (Ohsawa, M. calls this transcendental norm and authority the “transcendental instance” [Ohsawa, 1985] from a theory of social system, after this, it unifies with this category.)

When saying concretely, at first, it is a stage of a

sprout of the transcendental instance in the “mother—infant” relationship for an infant in the introductive stage to a communication. Next, to be continued in the stage of the transmitting communication, it is a stage which the student makes the teacher the pretext for the transcendental instance in the “teacher—student” relationship. To be continued in a stage of the universal communication, as the transcendental instance is already established for the student in the “teacher—student” relationship, it is the stage which the transcendental instance (rule) is inneralized and abstracted among the students through such as an educational communication called the self-government education. In this way, for the first time in the last mental developmental stage which has made the transcendental instance internalize and abstractize, it is possible to say that children understand a matter in cooperation which is based only on the language beyond the restricted utterance place within a local place and can exchange a convivial communication, e.g. a discussion and a debate and so on, while making an agreement about the matter a common object (noema). (Incidentally, for the details of a theory of the transcendental instance about children’s mental development, it wants to decide to state it some other time.) The above is indicated as figure 4.

When seeing from such a theory of the “educational

Form of educational communication	Form of relation	Character
Stage of introduction to communication	The relation between “in-fant—mother”	Sprout of transcendental norm and authority Formation of language norm and basic knowledge
↓		
Stage of communication of transmission	The relation between “student—teacher”	Making educator (teacher) the pretext of transcendental instance Formation and development of language and basic knowledge
↓		
Stage of universal communication	The relation between “student—student”	Internalization and abstractization of transcendental instance Discussion with fellow students as well as formation of consensus of truth

Figure 4 The Stage of Educational Communication

communication=transcendental instance," the teaching type communication are equivalent to a stage of transmitting communication, i.e. a step that a teacher is likened to the transcendental instance for the student in the "teacher-student" relationship.

From the above-mentioned, it finds that the teaching type communication consisting of a sequence of the "IRE" structure corresponds to a step of the transmitting communication from a viewpoint of children's mental development, i.e. the formation (internalization) of the transcendental instance. Well, what educational function and value have the teaching type communication which is expressed as the "IRE" structure for children who is in this developmental stage?

2. The acquisition of the ability to submit to the language norm

—The educational function and value of the "IRE" type communication [1]—

At first, it is possible to point out the educational function and value of the "IRE" structure which is seen from the formation of knowledge or the formation of scholastic ability (achievement). In other words, it is the fact that the conversation (the educational communication) suites for the person (children) who doesn't develop the language norm and elementary knowledge sufficiently yet to acquire knowledge in the concern with the person (the adult) who has acquired it sufficiently. Only, the educational communication in this level is not the one with which children meet for the first time, entering a primary school. In other words, it exists already among a mother before school. Rather, when seeing from a viewpoint of children's mental development, it thinks that the "IRE" structure is the one to have transcribed the "infant-mother" relationship through the transmission of knowledge (the language norm or the elementary knowledge) into the "teacher-student" relationship. The thing can be well understood if recalling such a scene that a mother is teaching an infant a word while showing him a picture book.

It supposes that the mother points "the lion" which is pictured at the picture book and asks him "what is

this?" after making the infant learn a picture book in a general way. If the infant answers "a lion," the mother says "so" and will nod her head, or if he answers "a cat," she says "no, it is a lion," and will demand for him to correct it immediately. The fact that it demands for him to correct means giving the infant's reply an evaluation (E) and guiding him to "the right answer." Indeed, such a conversation is indeed none other than a prototype of the "IRE" structure. In this case, the mother teaches a word of "a lion" to the infant solely without showing rational grounds. In this way, the language norm and elementary knowledge which are themselves the arbitrary offspring should be taught with compelling power. On the other hand, the infant don't have any other way to swallow the taught word.

In this way, it finds that the "IRE" structure is a form of a communication that is indispensable to acquire the ability to submit to the language norm (the elementary knowledge), as seen like a representative for a conversation of the "infant-mother" relationship. The fact to acquire the language norm sufficiently means habiting in another language world or possible world in which the dimension differs from the actual perception world. That it is possible to live in the perception world is an only truth, on the other hand, in the language world that it is to possible to express "right" becomes a truth without choosing this possibility (it is possible to make "a lion" express "a lion"), though that it is possible to express "wrong" or "fraud" is made (it is possible to make "a lion" express "a cat"). As seen above, it is possible to say that the "IRE" structure and the teaching type communication which consist of a sequence of the "IRE" correspond to the conversation which is exchanged among children (infant/student) who don't develop the basic cultural world called the language norm (elementary knowledge) and the adult (mother/teacher) who is familiar with it sufficiently. This type communication is suited for a pattern which "the one which has knowledge" transmit "the one which doesn't have knowledge yet" with knowledge one-sidedly because of the concern between the persons that differ in ability strikingly in the point of the quantity of knowledge.

3. The formation and establishment of the transcendental instance

—The educational function and value of the “IRE” type communication [2]—

Certainly, the “IRE” type communication is the one which suited for the purpose to transmit knowledge efficiently, but the way of such an evaluation of the “IRE” is only grasped from a viewpoint which overemphasizes intellectual education. Here, the more important thing is a way which enable to transmit knowledge. In other words, seen from a person (infant/student) who learns the cultural world (the language norm), the meaning of the existence of this educator is highlighted in the sense that the educator (mother/teacher) who teaches it must be the absolute existence. As mentioned above, it is expressed that the taught person makes the educator project the transcendental instance. Then, for the taught person the reason why the educator should be so is as follows—that is, if supposing that the educator is not the absolute existence, children who doesn't have a method to investigate what is right about the cultural world (the taught contents) can't absorb knowledge unconditionally. When saying in other words, the basic cultural world (the elementary knowledge called the language norm and a computation of four fundamental rules of arithmetic) is a kind of knowledge to memorize and train earnestly only without gaining consideration and judgement almost rather than to acquire through independent thought and judgement. (The same as we cannot read Mother Goose in the original until we has memorized a basic English word and grammar, we cannot conduct an independent problem-solving learning, making the elementary knowledge materials of thinking and judging, until we has memorized this elementary knowledge sufficiently.)

Repeatedly, in order to acquire the word, “a lion,” it is nothing but a method except swallowing it. It is completely same about a computation of the four fundamental rules of arithmetic, too. If returning the back, that it is possible to do the unconditional acceptance of such knowledge is based on approving by the taught person (infant/student) equipped with

absolute “right” about the educational contents which the educator (mother/teacher) teaches. It is “evaluation” by the educator whom becomes the support of such as an approval.

As mentioned above, in the position of a theory of the democratic education, this “evaluation” is taken with the one which shows the power relationship of the classroom critically. No matter why a scholar of sociology of education, Cazden, C.B. [Cazden, 1987/1994] who doesn't take in this position—while amplifying the idea of Lemke, J.—, states that “the triad structure [IRE] can be understood as a teacher-monolog in which some key T Inform has been transformed into a T Question/S Answer pair, with T Evaluation required to conform their equivalence to the ‘underlying’ T Inform.” [Cazden, 1988:50] When assuming that the “IRE” structure is a teacher-monologue like Cazden, it is possible to describe as follows—that is, {evaluation / (question/ reply)}. It shows the fact that “question/reply” is derived from “evaluation” secondarily, therefore “evaluation” is dominating “question/reply.” In other words, substantially, the first “question” becomes the last “evaluation,” i.e. the one calculated backward from “the check” with the fixed “right” answer. In this case, the teacher must make a student ask only the question to know “a right answer” or the question which it is possible to check with the fixed “right” answer (“one to one” correspondence). When the student's answer is different from the teacher's expected answer (the preferred second pair which is done in the camouflage), it is necessary to be completely evaluated with “a mistake.”

However, according to a theory of the “educational communication=transcendental instance,” “evaluation” and the interpretation of the “IRE” structure change completely. When seeing from this viewpoint, “evaluation” by the mother and the teacher don't show the power relationship of the classroom, and the “IRE” structure is never a teacher-monologue. “Evaluation” means the act which is approved “rightness” of knowledge (not knowing yet/an unknown thing) which the taught person (infant/student) acquires from now for himself from a person who has authority (a key person) which

becomes a projective object of the transcendental instance. If saying without fearing a mistake, it thinks that "evaluation" is the last procedure for children to prove his act (learning) for himself, making a pretext for the authority of a person (a third person) as a projective object of the transcendental instance. When seeing from a stance of children, with this self-conclusive evidence, the act of the learning concludes tentatively. If saying more, the "IRE" structure which contains such "evaluation" seems to have expressed a child-monologue, i.e. a thought as an internal dialogue ("I-I communication" [Lotman,1972] which a semiotics scholar, Lotman,Yu. calls, or "voices of the mind" [Wertsch,1991] which a cognitive psychologist, Wertsch,J.V. calls).

In this way, from a viewpoint of a theory of the "educational communication=transcendental instance," the "IRE" structure and the teaching type communication which consists of a sequence of it are made a complete change into a grasp of a child-monologue from a grasp of a teacher-monologue. Therefore, it is possible to say that the "IRE" structure is the offspring of awaking to a value of the transcendental instance (the norm and authority), including an acquisition of the ability to submit to the language norm, seen from a stance of children. It is indispensable for children's mental development which on the way of an acquisition of the language norm to impress with the transcendence to the close adult of the parents and the teacher, and to recognize a person of authority. In other words, what do children acquire the language norm and the elementary knowledge through the educator who is well informed about the educational contents (the cultural world) and its absolute "rightness" is nothing (a trivial affair) in comparison with what they make parents and a teacher the pretext for the transcendental instance itself. For children in this developmental stage, the most important thing is to project the transcendental instance of a third person to the mother and then the teacher. An acquisition of the language norm and elementary knowledge is only one piece of opportunity for its purpose.

4. A meditative function of the shift from an active world to an objective world

—The educational function and value of the "IRE" type communication [3]—

However, from a viewpoint of children's mental development, the educational function and value of the teaching type communication which consists of a sequence of the "IRE" structure is not confined to the above-mentioned. That is, the relevance to the reply in a level of language socialization (a mode of the "language=dialogue") which the "IRE" type communication has, is listed as a function and value except it. Moreover it is necessary to divide a stage of transmitting communication above-mentioned into two stages from children's mental development, in order to refer about this point. That is, it is a step which does "direct dialogue" and a step which does "indirect dialog" [cf. Nakada;1997]. By the way, "direct dialogue" is a communication of the student who is seen like the lower classes at a primary school. The student belonging to the lower classes tends to speak to "this" close teacher at teaching time and rest time around the clock, and request "one to one" reply in detail. Namely, it is an active world which can exist only with the mutual undertaking among dialogists even for a moment as the teacher's reply to the student's speaking. In other words, it is an objective world which exists stably even if the student is not undertaken and confirmed in now and here by utterance and reply with the teacher. "Indirect dialogue" is a communication of the student who is seen like the high classes at a primary school or a junior high school typically. For example, when the matter which is made a problem in teaching comes to an end with an utterance of a classmate, he is satisfied to confirm it only and he is willing to discard the teacher's reply to his own utterance. In other words, it is the stably about world having to do with an object of it even if a student is not undertaken and confirmed "by now=this place" by the utterance and the replying with the teacher. It gets for the student to finish a relationship with the teacher by the reply of "one to a majority." When such the "indirect dialogue=objective world" is internalized for the

student, he can become to communicate with the teacher and members of class as unknown unspecified person, i.e. "the generalized others," not with "this" specified person (the teacher). When saying in other words, this thing means that the student acquires "the norm (rule) of a narration."

In this way, the one which does an important function in the process of internalization of this "the generalized others" and "the norm of a narration" is the "IRE" structure and the teaching type communication which consists of a sequence of the "IRE" structure. This type communication mediates the shift from the "direct dialogue=active world" to the "indirect dialogue=objective world" for the student. If thinking in carefulness, because the student persists "this" teacher's answer one by one to the utterance which the student does personally in direct dialogue, for the student it is not only one selection of conduct but also "world-projection." The student attempts to do the act and the utterance and fixes the range of the trial which the teacher approves (evaluates) as his own world. In the stage of an acquisition of such a world, each which the student does conduct and utterance is world-projection just as it is. In this case, the intuition that "this" person (the teacher) already has acquired the world which the student himself should intent to acquire from now produces particulars about the approval (evaluation). Therefore, the basic structure is the direct dialogue of the same "one to one" between a speaking to the teacher by the student and the teacher's question. Children' utterance of the reply to the question, is itself a narration which demands the reply, the evaluation. There, each conduct of utterance is accompanying in world-projection, a probe into the school world.

From the above-mentioned, the essence of the "IRE" type communication lies in the fact that a dialogue is begun from the teacher's question but that children' utterance is always reached by the teacher's reply i.e. the evaluation and the approval of the world is accomplished there. The reply as the evaluation is the approval of the success or failure of a probe into the cultural world and the school world rather than the sentimental support of children' utterance. In this

sense, it can be called that the communication of this type is a child-monologue for himself. In this way, from a viewpoint of a theory of the "educational communication=transcendental instance," it gets the educational function and value of the "IRE" type communication (the teaching type communication) as follows. Namely, this type communication is suited that at first an inexperienced person (children) who acquires the language norm (elementary knowledge) is transmitted this knowledge by an experienced person (teacher) who is well informed about it, and the former (children) develops the ability to submit to the language norm (participates in the "language world=possible world"). Secondary, it is the fact to become the opportunity of awaking to the value of the transcendental instance (the norm and authority), not only the ability to submit to the language norm (acquisition of knowledge in the quantitative level). Only actually, it is possible to think that it is for children (the student) to prove the act (learning) for himself as children make a pretext for the authority of a person (the teacher) which becomes a projective object of the transcendental instance. Thirdly, it mediates for the student who on the way of the shift from the "direct dialogue=active world" to the "indirect dialogue=objective world" to internalize "the generalized others" and the "the norm (rule) of the narration," stepping forward world-projection or a conduct of a probe to the school culture through direct dialogue. Or, it is possible to say that it mediates the shift from the student's concern with "this" concrete teacher to his concern with the teacher and members of class as abstract "the generalized others." The thing means that a model of the "language=dialogue" rises to the level in the point which he acquires "the norm (rule) of the narration."

IV The teaching type communication and the sense of social structure

—An indication from ethnomethodology—

By the way, the teaching type communication which consists of a sequence of the "IRE" structure as above-mentioned, has been demonstrated with its justifiability because of three educational functions and

values i.e. the acquisition of the ability to submit to the language norm, the formation and establishment of the transcendental instance, and a mediation of the shift from an active world to an objective world. When seeing these from a stance of children in order, it is possible to summarize with the approval of absolute “right” about learning contents (the language norm and elementary knowledge), the self-conclusive evidence (the self-approval) to his act (learning), the approval of a participation in the school culture and the cultural world. In other words, this educational function and value of a communication runs out to giving children “the fixed truth.” Then, the one which gives the truth is the evaluation of the teacher (a person of authority). Exchanging a point of view, a view of truth called “the fixed truth” – scientifically, correspondence theory of truth – exists as unquestionable for children in a specific developmental stage, whether to be right or wrong. For children who cannot acquire a truth for himself (unaided), the truth which can exist solely in the other person’s narration is reliable one. Then, if the other one is the one (the third person) who becomes a projective objection of the transcendental instance, it is much more. Repeatedly, from a stance of children in the specific developmental stage, the truth corresponds to the existence or the rule in the other person’s narration (the communication with the other person). The existence corresponds to a truth in physical world and the rule corresponds to a truth in social world. When exchanging a point of view, children cannot be released from a view of truth called correspondence theory of truth until they have established the transcendental instance sufficiently. As it referred only a little before, it is possible for the students to discuss by their own autonomous, critical thinking, while making it a common noema (object) because mutual understanding of a matter among the students who are based only on the language is accomplished in this stage (a stage of the universal communication). Therefore, the students can investigate a truth together and create it as mutual arrangement through discussion by autonomous and critical thinking. (This is called arrangement theory of truth).

In all cases, the “IRE” type communication gives

children (the student) the fixed truth (a static truth called correspondence theory of truth). This one gives children in this developmental stage conclusive evidence (response) – stable sense, mentally – of the language world (the cultural world) and the school culture. In this meaning, too, it is possible to say that the teacher as the side which gives children such a response must have a correct answer and a standard of evaluation, moreover consistency (belief to education) to a teaching attitude tightly. In other words, it is necessary for the teacher to possess “the right answer” which don’t change with the situation “inside heads” beforehand (“default” [Cazden,1988;53] in a technological term) and to give it to the student in consistent teaching attitude.

However, ethnomethodology proves the knowledge that the teacher cannot necessarily maintain a correct answer, a standard of evaluation and consistency to teaching attitude (belief to education) which are indispensable to the “IRE” type communication. For this point, again, it decides to see the empirical study of Mehan [Mehan,1974;76-142]. The study of Mehan includes the one to have analyzed the interpretative work between the teacher and the student in order to perform a teaching of an English grammar together at a primary school of southern California. The outline and its consideration are as follows.

At first, Mehan begins his analysis by presenting the teacher’s expectation for the lesson. Upon placing an object on a felt board, the teacher expects the students to report the location of the object vis-a-vis other objects using a complete sentence (“The sun is above the tree”), but not phrases (“by it,” “the tree”) or gestures as answer. Mehan calls this expectation the complete correct response. Mehan’s analysis shows that throughout the lesson, how do the teacher’s expectation undergo revise in terms of what she counts as a correct answer. The conversation record is as follows.

T : All right, where is the orange worm, Do?

Do : Right there.

T : OK, tell me where he is.

Do : Under the grass.

T : OK...

In this case, the student who is called Do points and answers "right there," but the teacher don't evaluate Do's answer enough and asks Do a question once more. Then, Do answers with the phrase which contains a prepositional phrase "under" to the teacher's re-question. However, when seeing the complete correct response above-mentioned, it isn't possible to regard an enough one. Nevertheless, the teacher lets out "OK" to the incomplete answer which Do states and he advances towards the following teaching. Therefore, it thinks that the agreement which the teacher continues to ask until the student states the complete correct response, is already broken.

And moreover the following record supports the thing.

T : Ri, where is the little seed?

Where is the seed?

Ri : Under the glass.

T : Can you say that in a sentence?

The seed is under the grass.

Ri : The seed is under the grass seed.

At first, the teacher is asking "where is the seed?" after he makes the student who is called Ri picture the seed under the grass. Ri is different from Do of a previous instance and is answering with the phrase, "under the grass" to the teacher's first question. However, this time the teacher is asking Ri once more without overlooking the answer incompletely, unlike Do's case. In other words, at Do's case, seen from a viewpoint of "the complete correct response" an incomplete answer is accepted by the teacher, on the other hand at Ri's case it is refused and indicated to state the complete correct response. Moreover, it should be more careful that the teacher misses the second answer of Ri which is in the end of the record, i.e. the words and phrases of "seed" within a sentence, "The seed is under the grass seed." . It is not a mistake on the grammar, but is clearly an unnecessary word and phrase from "the complete correct response."

Next, the teacher has the following conversation with a student after making the students picture a red flower under the tree which they picture.

T : Ci, where is the red flower?

Ci : The red flower is under the tree.

Hey, that's not red.

In this place, actually, it isn't a correct answer in spite of seeing Ci's making a complete sentence formally. Because, the flower which the student who is called Ci pictures is "that's not red." In other words, Ci's answer agrees with a standard, "the complete correct response," and from a standpoint of a grammatical answer. It is right, but actually it isn't appropriate. In this case, the teacher thinks a grammatical side and takes no account of the other sides at all. In other words, at the first case, Do's case, the teacher accepts the incomplete answer by a phrase, but at the next case, Ri's case, she refuses the answer which is similar to Do's answer. Moreover, the teacher overlooks Ri's answer accomplished the unnecessary words and phrases and Ci's answer ignored actuality. Because, these answers are entirely correct grammatically and the teacher is spellbound to a grammatical right. In this case, they satisfy "the complete correct response."

Accordingly, though the teacher experiences herself as being consistent in her judgements and correctness—which she represents as a standard of "Complete Correct Response" "inside heads" —, and maintaining the continuity of the expectation throughout the lesson, the teacher's expectation (including her judgements of correctness or a statement of a right answer) undergoes continual revision through social interaction with each student one by one (she don't become aware of this continual revision of her judgements and expectation in terms of the sense of social structure). In other words, it is possible to say that a teaching isn't accomplished according to the agreement which the teacher decides, a teaching attitude which she takes with the student is all different according to various cases. It is possible to explain it as follows from a viewpoint of ethnomethodology.

"The teacher experienced herself as being consistent in her judgments of correctness and as maintaining the continuity of the expectation

throughout the lesson. The teacher's perception of consistent treatment and of maintaining the expectation is her sense of social structure. The expectation has a sense of continuity over a variety of situated appearances. The sense of continuity refers to the sense of social structure, for if members of society could not maintain a sense of the object as the same object in different points in time, the social world would be meaningless. It would be made up of random, unique events and objects. The sense of social structure refers to the fact that members of society construct and maintain a sense of continuity of objects, events, and actions in the social world despite their situated appearances." [Leiter,1980:77]

Then, because such "the sense of social structure" is a sense of order which is indispensable for the teacher to maintain the consistency of his own teaching attitude, he cannot liberate from it almost. However, the teacher must become conscious the difficulty of maintaining the consistent teaching attitude. In short, it is necessary for the teacher to become conscious of a sense of social structure as constancy of a sense of order and to liberate from it as much as possible and to maintain a correct answer and a standard of evaluation and a consistency to the teaching attitude (belief to education) as a result.

As seen above-mentioned, though the "IRE" type communication is an educational communication which suited to transmit the fixed truth to children, actually it has made clearly that its total execution is difficult by "the sense of social structure" which the teacher holds. To want to be careful is as follows—that is, as three conversation records which are taken up, must be criticized, they are not the uniform teaching practice, but the teacher cannot accomplish the uniform one as he holds. Even the "IRE" type communication cannot be executed by the teacher easily.

V Epilogue

In this paper, it has been re-described three educational functions and values of the teacher-centered teaching type communication into the "IRE" structure clearly through the knowledge of Mehan's ethnomethodology (conversation analysis) from a viewpoint of a theory of the "educational communication=transcendental instance." Then, it has found that they are all important for children's (the lower classes') mental development when seeing from the stages of the formation of the transcendental instance. The teaching type communication which consists of the "IRE" structure and its sequence, which suited to transmit the fixed truth is a form of the educational communication which is indispensable for children (the student) in this mental developmental stage. As it is touched in the main issue, the "IRE" type communication is nothing else than a child-monologue (his thought as an internalization or "I—I communication" [Lotman] and "voices of the mind" [Wertsch], but not a teacher-monologue.

It thinks that the task which should be requested to educational research is as follows—it is important to construct a standard of judgement how to select a form of an educational communication suited for children's mental development, but not an alternative and easygoing way of improvement (the student-centered communication or the democratic communication). As the beginning of it, in this paper, it makes clear that the teaching type communication is dispensable for children (the student) in the developmental stage which make the teacher a projective object of the transcendental instance.

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[要 約]

本論文は、Mehan,H.のエスノメソドロジー(会話分析)の方法によって「IRE」構造(「質問-応答-評価」構造)として表される、教師中心タイプの授業型コミュニケーションの有する教育的な機能と価値を、子どもの精神発達の観点から捉え直すことを通じて、従来より、教室の権力的関係を示すものとして批判にさらされている、この教育的コミュニケーションそのものを擁護していくことを目的とする。Mehanの指摘するように、授業型コミュニケーション(教室の会話)は、日常会話から見て様々な点で特殊な構造を持つ。その特徴のなかでも、とりわけ注目すべきなのは、教室の会話では、最後の「評価」が教師によってなされることが、ひとまとまりの会話が完結する単位になるという点である。

しかしながらそれは、「教師-生徒」関係のなかで教師を超越的審級(規範と権威)の投射対象とする精神発達の段階にある生徒(子ども)にとって、次の3つの重要な教育的な機能と価値を有すると考えられる。すなわちそれは、言語規範への服従能力の習得、超越的審級の形成と確立、行為の世界から対象的世界への媒介である。これらを順に、生徒(子ども)の立場から見ると、学習内容(言語規範や要素的知識)についての絶対的な「正しさ」の承認、自己の行為(学習)への自己確証(承認)、学校文化や文化的世界への参入に対する承認と集約することができる。総じて、この精神発達の画期にある子どもにとって、この授業型コミュニケーション(伝達的コミュニケーション)が与える「確定された真理」と超越的な規範や権威は、重要な教育的な機能と価値であると考えられる。従って、「IRE」の「E」(評価)は、教師の「権力」ではなく、教師の「権威」を示すものだと考えられる。正確に言うと、それは、超越的審級を媒介とする子どもの、自己自身による自己確信(自己言及的な承認)を示すものなのである。その意味で、「IRE」構造及びその系列は、子ども自身のモノローグ(「私-私」コミュニケーション)を表現したものとも言える。それ故、この類いの教育的コミュニケーションは、確定された真理(正答)を生徒に伝達するだけの、まったく画一的なものになるのである。

ただ、授業型コミュニケーションそれ自体は、画一的なものとしても、実際にそれを授業実践として遂行していくのは、決して容易なことではない。というのも、エスノメソドロジーの実証的研究が提起するように、知識の伝達を目的とする授業型コミュニケーションにとっては、授業のあいだ、教師の「正答」の基準(指導態勢の一貫性)が固定されていることが絶対条件となるにもかかわらず、それは絶えず変化しているからである。さらに、教師はそのことにすら気づかないのである(エスノメソドロジーではそれを「社会的構造成感」と呼んでいる)。

かくして、今後の教育学研究に求められる課題とは、従来のように、教育的コミュニケーションと言えはすべて、教師中心のコミュニケーション=対=生徒中心のそれ、もしくは民主的なそれといった二者択一の安直な改善策(前者か

ら後者への改善)に求めるのではなく、子どもの精神発達の観点を主軸に据えながら、それに適合した教育的コミュニケーション形態を選択する判断基準を構築していくことだと考えられる。その端緒として、本論文では、教師中心の授業型コミュニケーションが、教師を超越的審級の投射対象とする発達画期にある子ども(生徒)にとって不可欠な教育的コミュニケーションであるということを解明したのである。